

Children in America 1620-1830





CHILDREN IN AMERICA

1620-1830

Catalogue of an exhibition opened at

The John Carter Brown Library, Brown University

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Introduction by

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Cover: The history of the holy Jesus. Boston, 1749. (No. 22).

Providence, Rhode Island



Introduction

"Children in America, 1620-1830" has been especially assembled at the John Carter Brown Library to honor the meeting, in Providence and at Brown University March 10-12, 1978, of the International Conference on Infant Studies. The group is hosted by Brown's Child Study Center. A spin-off group of the Society for Research in Child Development, meeting for their first such conference, its members are child psychologists, pediatricians, psychiatrists, and others who are engaged in scholarship relating to the nature and significance of infancy.

For those of us in the child study field at Brown, it is a great pleasure to host this group's first independent excursion from the mother group. Brown is one of the oldest universities in the country, with one of the oldest psychology laboratories and departments. We are mindful on this historic occasion that some of the earliest American work in experimental child psychology was done at Brown by Walter S. Hunter, on the function of symbolic or cognitive processes in facilitating memory in children. His predecessor in the chairmanship of the Psychology Department, Leonard Carmichael, was famous for his studies of the interacting effects of constitutional and experiential factors in the determination of behavior. Carmichael was editor, also, of the most comprehensive manual of child psychology of his day; contemporary versions of it are still published. Harold Schlosberg, J. McC. Hunt, Elliot Stellar, and Richard Solomon, all of them prominently associated with Brown University, continued the tradition of exploring comparative and developmental processes, particularly through their demonstrations that infantile experiences with food deprivation have significant effects upon the food-hoarding behavior of adult animals.

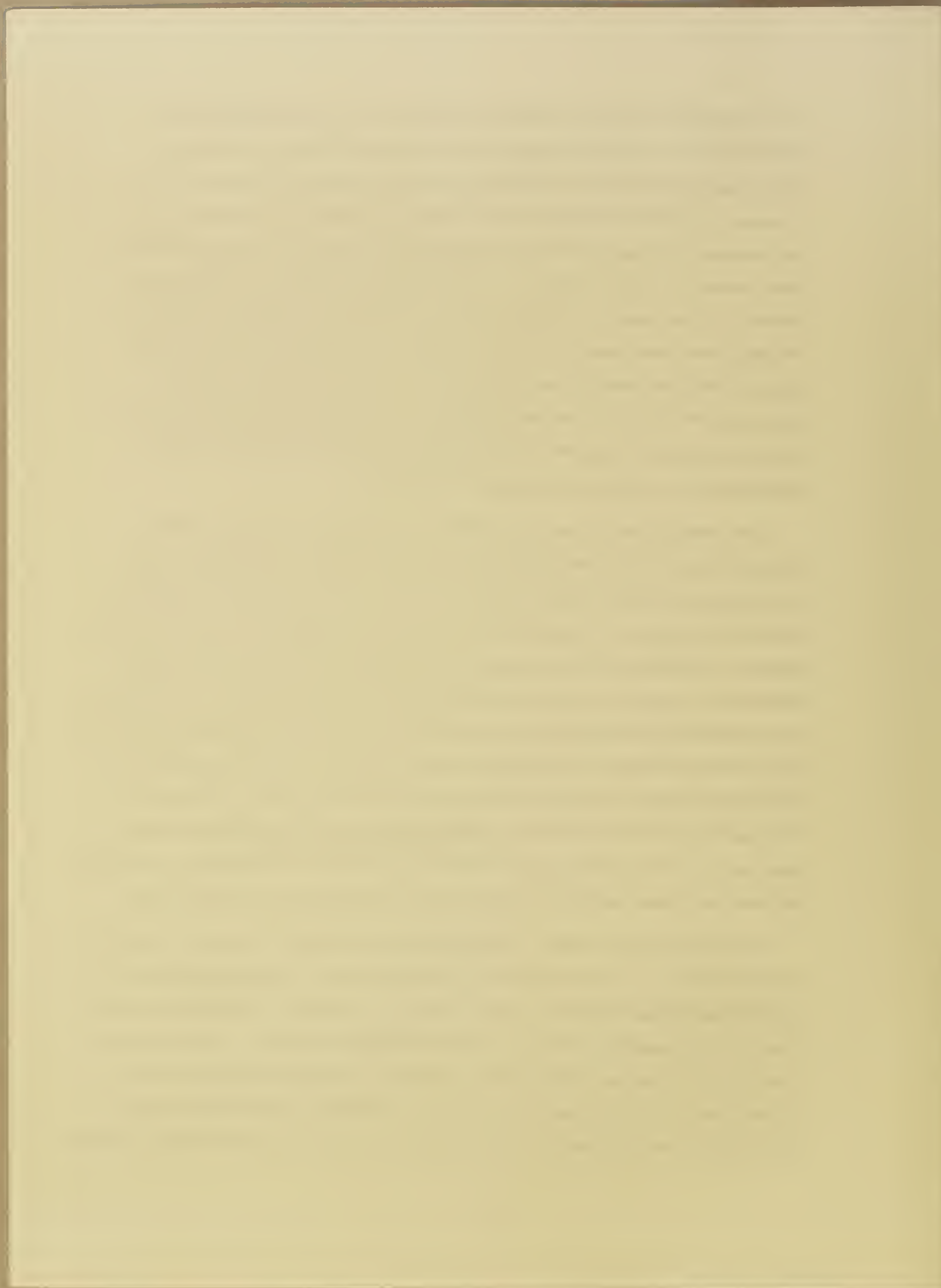
The Brown University Child Study Center was founded in 1966, to serve as the administrative and scientific coordinator of the multidisciplinary Child Development Study (CDS) and to coordinate and instigate other



inter-disciplinary projects relating to children. CDS represented Brown's participation in a National Collaborative Project for the Study of Cerebral Palsy, mental retardation, and other neurological and psychological disorders. A group of 4,000 local children were studied, particularly in association with the Providence Lying-In Hospital, beginning before their birth and extending to their seventh or eighth birthdays. These records are today an invaluable repository of "hard data" on significant ways in which perinatal factors relate to the health and development of growing children. Increasingly, and especially with the birth and growth of the Medical School, the Child Study Center has found itself working in closer association with the rapidly developing perinatal and neonatal units of the now renamed Women and Infants Hospital of Rhode Island and other institutions serving local children.

How does all this relate to the history of childhood in America? It all followed from, in both the historical/chronological and in the scientific sense, the climate of attitudes toward children in America and indeed the world during the late 19th century. It has been said that all of psychology and child development has been created since 1878, the year of establishment of the first psychology laboratory in Europe. By the end of the century, Brown had its own. While there was developmental psychology work carried out in Brown's Psychology Department from the second decade of the twentieth century onward, the training program of child psychologists at Brown was begun only twenty years ago. Moreover, the first journal of infancy in America, Infant Behavior and Development, has just been born. Its first issue, only a month old at the time of this exhibit, is, proudly, published at Brown University under the sponsorship of the Child Study Center.

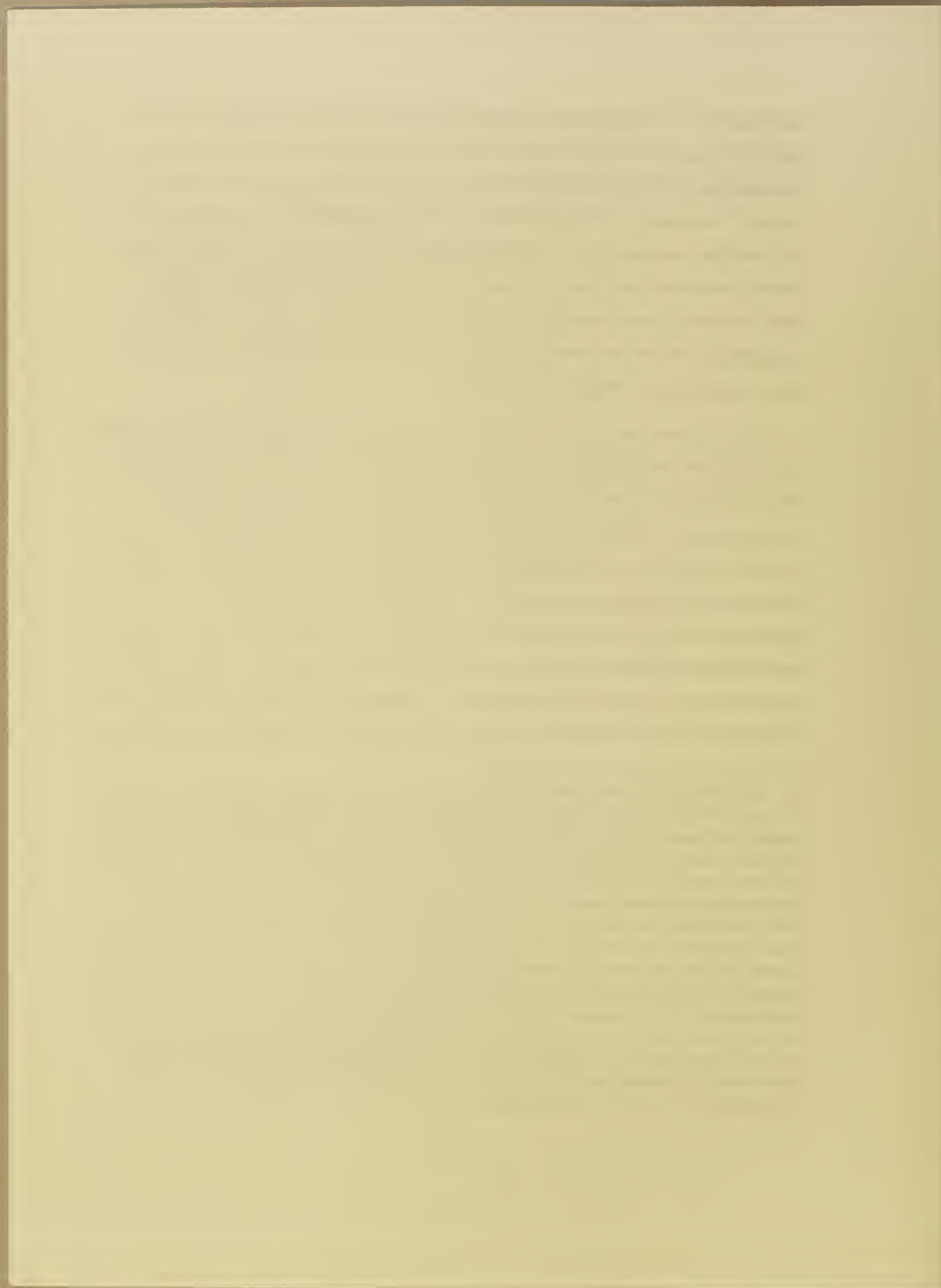
According to Aries (1962), childhood conceived as such is really an invention of modern times. It took Darwin, for whom the concept of development had to be the dominant theme of discourse about children, to move us scientifically toward a better understanding of the nature and significance of infancy. Darwin's famous observations of his own child serve as landmarks about the natural state of the human organism at birth and in the early days and weeks. From there it was a short jump to the systematic records-keeping activities of parents (usually ministers,



physicians, and psychologists) which provided the special conclusion that not only did some behaviors almost invariably precede others (call the process maturation), but some of these precursors were actually antecedents for observed "outcomes" or "consequences." This deterministic orientation and its credible documentation reached full flower in the writings of Freud, whose major proposition was that early experiences (and other conditions) cause later behavior, an orientation which was, at least in this aspect, thoroughly compatible with the burgeoning ideas of the learning psychologists of the early 20th century (e. g. , Watson and Thorndike).

It is of great interest that most of the early writers whose works and opinions are displayed here also believed that infants and young children were malleable. What one does with that malleability is what has most changed over the past three centuries. Whereas in the 19th century, the child was there to be subdued, converted, made fit for redemption, and made proper for social success and, ultimately, the doing of good works¹, there was an important shift toward the endorsement of the child for his or her own sake. The pursuit of life, liberty and happiness applied, after all, to children as well as adults. Laws were enacted to limit working hours of children. Child welfare research stations were established and the profession of social work turned its attention to the feeding,

1. An interesting local touch to all of this is that President of Brown University Francis Wayland was not only a nationally prominent Baptist minister, teacher, author and educational reformer, but was a significant commentator on questions of child-rearing. This went even beyond the opinion and instruction provided in his pre-psychology 1835 treatise on "the elements of moral science." Wayland was in fact the author (see the exhibit of his anonymous 1831 letter) of an instructional note to parents on how they might best subdue their misbehaving children. He used as a case in point his own treatment (which would make the most ardent Skinnerian behavior modifier shudder today) of his 15-month-old son who behaved "more than usually self willed" and presented the "necessity of subduing his temper." The process that Reverend Wayland describes, of bringing his son to heel, as it were, is then elaborated by Wayland to suggest that the process of converting anyone to a different point of view, but particularly to Christianity, has much in common with the techniques which work successfully in cases of misbehavior of children (McLoughlin, 1975).



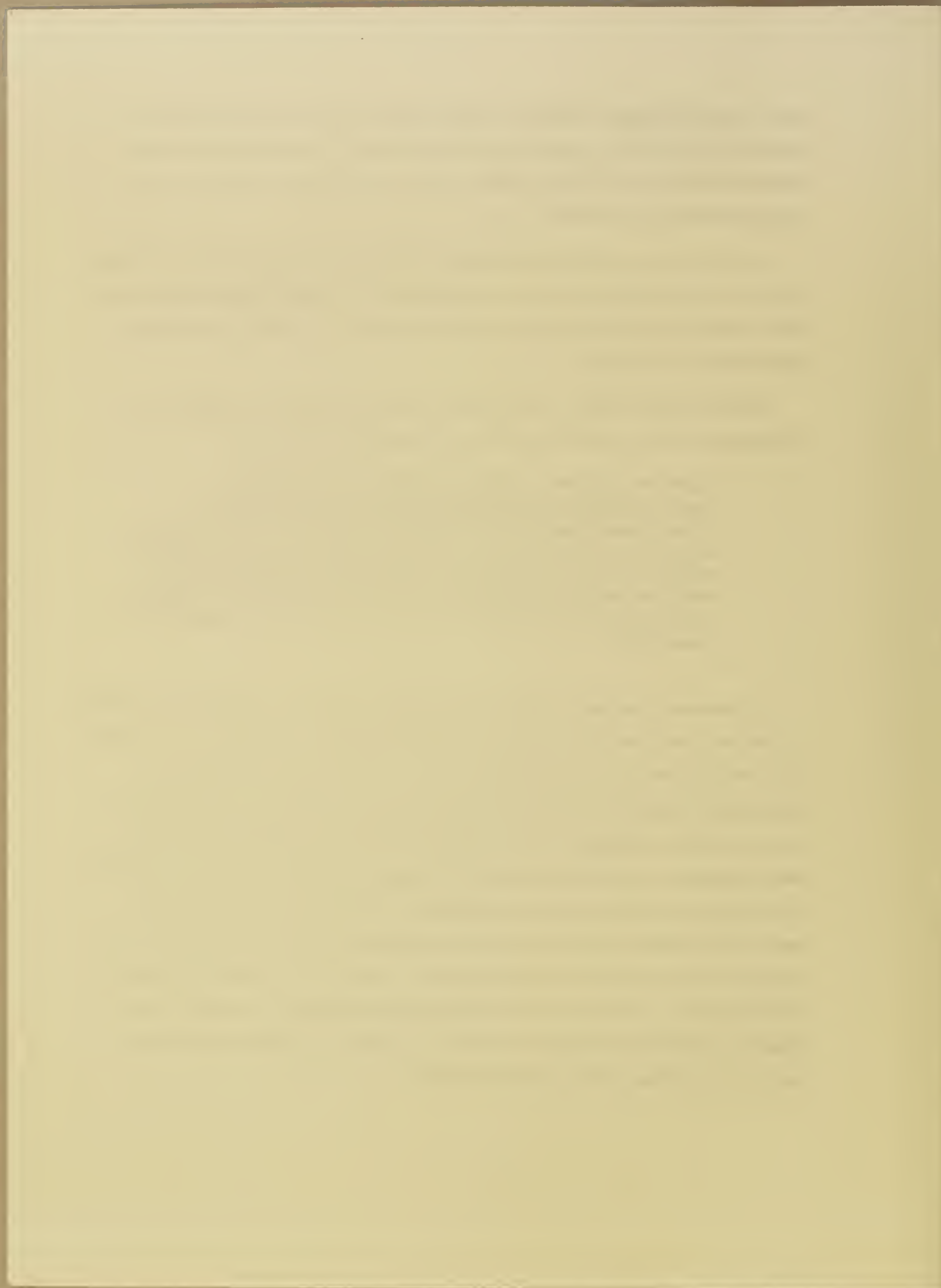
care, and development of children. And, finally, we have in our own time, an enormous investment in rooting out all manifestations of childhood misfortune and mistreatment--crib death, failure to thrive, child abuse, illiteracy, and "maladjustments" of all sorts.

To do the job, empirical explorations of the nature and significance of infancy are, if not of paramount importance, then at least on equal footing with the humanistic values which proclaim there is important work to be done here and much improvement to be made.

William Kessen (1965), an illustrious child psychologist who happens to be an alumnus as well of Brown University, has possibly said it best:

Scientists, at least, remain committed to the eighteenth-century postulate of remediable ignorance and the stability of this commitment has led, slowly but steadily, to the accumulation of a body of reliable facts about children. It is our greater knowledge of the child as well as our changed attitude toward him that mark the passage of many years of study. The history of child study is a history of rediscovery; it is also a history of most advances toward truth.

As I welcome members of CIS to the campus, I also wish to thank Mr. Thomas R. Adams, Librarian of the John Carter Brown Library, and his staff, especially Mr. Danial Elliott, for their search for books in the John Carter Brown and Rockefeller Libraries relating to the themes of our conference. The selections are remarkably appropriate. The exhibit will last longer than the conference that instigated it, and will be pleasantly edifying to students and faculty interested in the history of child-rearing and attitudes toward children. The selections especially remind us that children are the products of their times and the extant culture as much as they are of their parents. Similarly, our culture is what our children make it. This inexorable reciprocity between the environment and organism, and between the person and culture, is the more poignant when viewed with the microscope of historical perspective.



References

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McLoughlin, W. G. (With comments by L. P. Lipsitt), "Evangelical childrearing in the age of Jackson: Francis Wayland's views on when and how to subdue the willfulness of children." Journal of social history, 1975, 9, 20-43.

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Catalogue

PURITAN AMERICA

THE MINISTERS' VIEWS OF CHILDREN

The search for religious freedom led to the establishment of the first American colonies, and religion extended its influence to every phase of child life. In the war with the devil against the allurements of the world and the weakness of the flesh, the young were instructed in the Puritan doctrine of Predestination to turn in fear to the word of God. Increase Mather (1639-1723) and his son Cotton (1663-1728), who was himself the father of fifteen children, were the religious leaders of Boston for some sixty years. Excerpts from the sermons of the Mathers and those of other Puritan ministers illustrate the world of the child in early New England.

1. Mather, Increase. A call from heaven to the present and succeeding generations. Boston, 1679.

"It was for your sakes especially, That your Fathers ventured their lives upon the rude waves of the vast Ocean. Was it not with respect unto Posterity that our Fathers came into this Wilderness, that they might train up a Generation for Christ?"

Puritan families came to America under the leadership of dissenting ministers. In seeking freedom from the established church, they spoke of migration to New England as a movement for the benefit and salvation of their children's souls.

2. Mather, Cotton. The duty of children, whose parents have pray'd for them. Or, Early and real godliness urged. Boston, 1703.

"Think not within your selves, That because you Spring from Godly Parents, you shall Escape the Vengeance of Eternal Fire, or be the less Tormented in that Fire, if you Dy in your Ungodliness. Tis the Sentence of Heaven. . . The wicked shall be turned into Hell. To that burning Hell are you posting every Hour, O Ungodly Children. . . Nor shall the Everlasting Flames burn One jot the less upon Thee, for the Tears, with which thy Parents day & night besought the Lord: No, those Tears will be an horrid Oyl unto The Flames. "



3. [Mather, Cotton] Parental wishes and charges. Or, The enjoyment of a glorious Christ, proposed, as the great blessedness, which Christian parents desire, both for themselves, and for their children. Boston, 1705.

"Certainly, my Young People, Tis a Miserable thing, to be in hourly Danger of Easeless and Endless Miseries. In the Damnation that waits for the sleeping Sinner in the other world, and slumbers not, there are incomprehensible Miseries; which cannot without horror be thought upon. Oh! the Miseries of being made Companions to Devils, in those unknown Torments... What a Miserable thing tis to be in hourly Danger, of being dragged away, down, down! into these Miseries! "

4. Mather, Increase. An earnest exhortation to the children of New-England. Boston, 1711.

"And are not many of the Children of New-England, Vicious & Vile in their Conversations? Drunkards, Swearers, Sabbath breakers, disobedient to Parents, Lyars, and their Life is among the Unelean. Are not such Sins become common, as once were rarely known in New-England? ... Such Degenerate Children, without Repentance, are like to be of all the World, the most Miserable. Let me speak an awful Word, Children in New-England, if they dy in their Sins, will fall under a heavier Condemnation at the Last Day, than if they had been born in Sodom. "

5. Mather, Cotton. The A,B,C. of religion. Lessons relating to the fear of God, fitted unto the youngest & lamest capacities. Boston, 1713.

"The Fear of God has this Lesson in it, than which these can be nothing more easy to hear; Parents must be Obey'd; God will not bear to see Parent's Wrong'd and Griev'd by a Disobedient Off-Spring. Where are the Children so Blockish, as not to be aware of this? Children owe much Obedience to their Parents. Disobedient, Disingenuous, Disobliging Children, know themselves to be, what they ought not to be. Undutiful Children, are Self-Condemed, and know that they do not their Duty... There is no Mystery in this Matter... The short Arm of a Child may fathom it. "



6. Mather, Cotton. The young man spoken to. Another essay, to recommend & inculcate the maxims of early religion unto young persons. Boston, 1712.

"Shall we not bring in Goodness too? The Angels of God are Good Angels. They are Glad, when They see Young People Good. Children be full of Goodness. Do no Wrong, Do no Harm, to any one in the World. Make the Prosperity of others your own, and Promote it what you can; and Sympathise with them in Their Adversity. Wish well to every one, and Do all the Good that ever you can. The Good Angels are Yours, O Greatly Beloved Ones, if you come to this! "

7. [Mather, Cotton] Early piety, exemplified in the life and death of Mr. Nathanael Mather, who having become at the age of nineteen, an instance of more than common learning and virtue, changed earth for heaven. London, 1689.

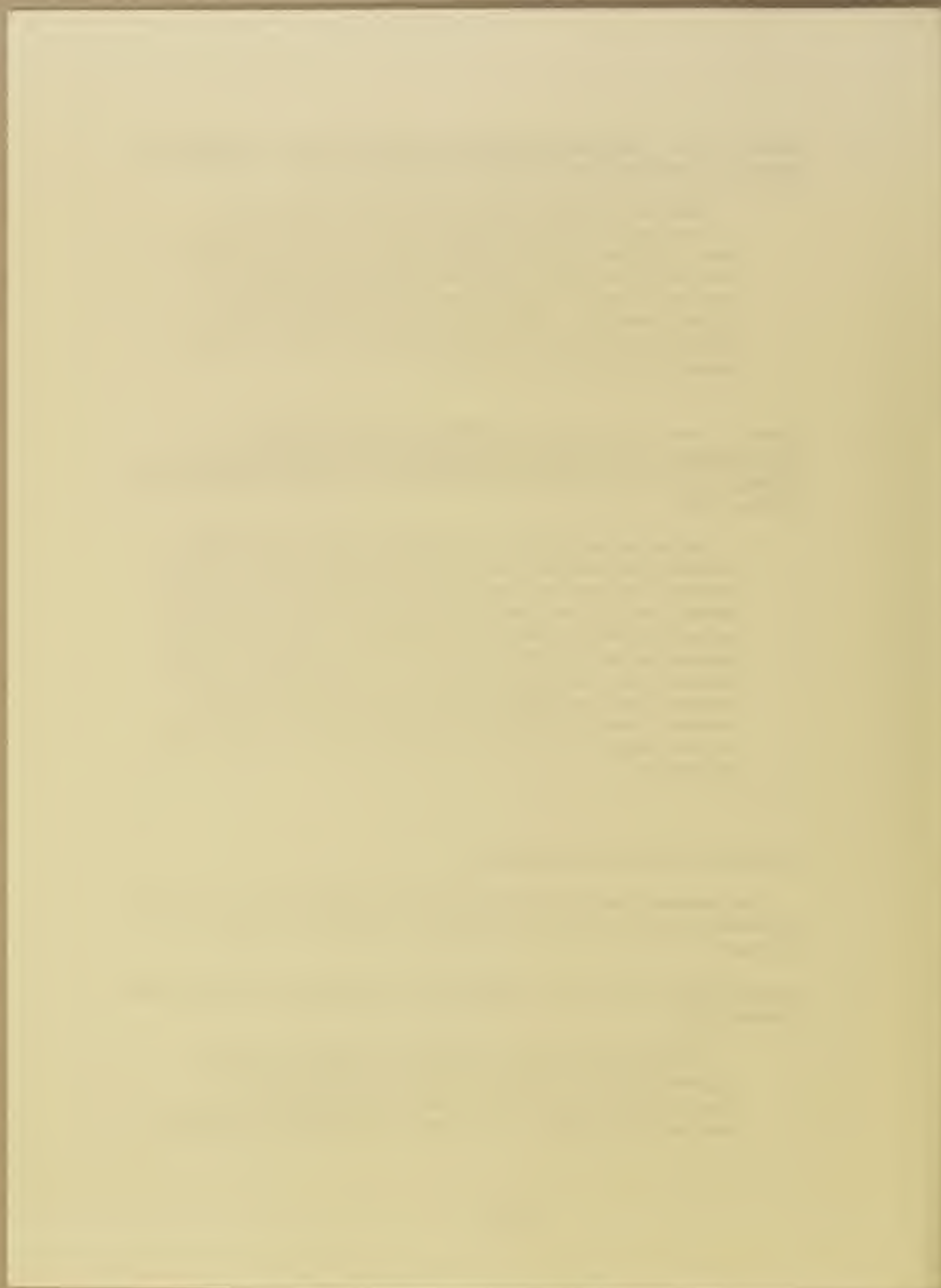
"He was an hard Student, and quickly become a good Scholar. From his very Childhood, his Book was perhaps as dear to him as his Play, and hence he grew particularly acquainted with Church-History, at a rate not usual in Those that were above thrice as Old as He. But when he came to somewhat more of Youth, his Tutor (who now writes) was forced often to Chide him to his Recreations, but never that I remember for them. To be Bookish was natural unto him, and to be plodding easie and pleasant rather than the contrary. Indeed he afforded not so much a Pattern as a Caution to young Students; for it may be truly written on His Grave, Study Kill'd Him. "

PARENTAL DUTIES AND DISCIPLINE

The Christian family was the cornerstone of Puritan society. The father and mother provided for the moral, spiritual, and practical education of their children.

8. Robinson, John, 1575?-1625. Essayes. Or, Observations divine and morall. London, 1638.

"Parents must provide carefully for two things: first that children's wills and wilfulness be restrained and repressed. . . The second help is an inuring of them, from the first to. . . a meanness in all things. . . as by plain and homely diet, and apparel;



8. Robinson, John, 1575?-1625. Essayes. Or, Observations divine and morall. London, 1638. (continued)

sending them to school; and bestowing them afterwards, as they are fit, in some course of life, in which they may be exercised diligently. . . "

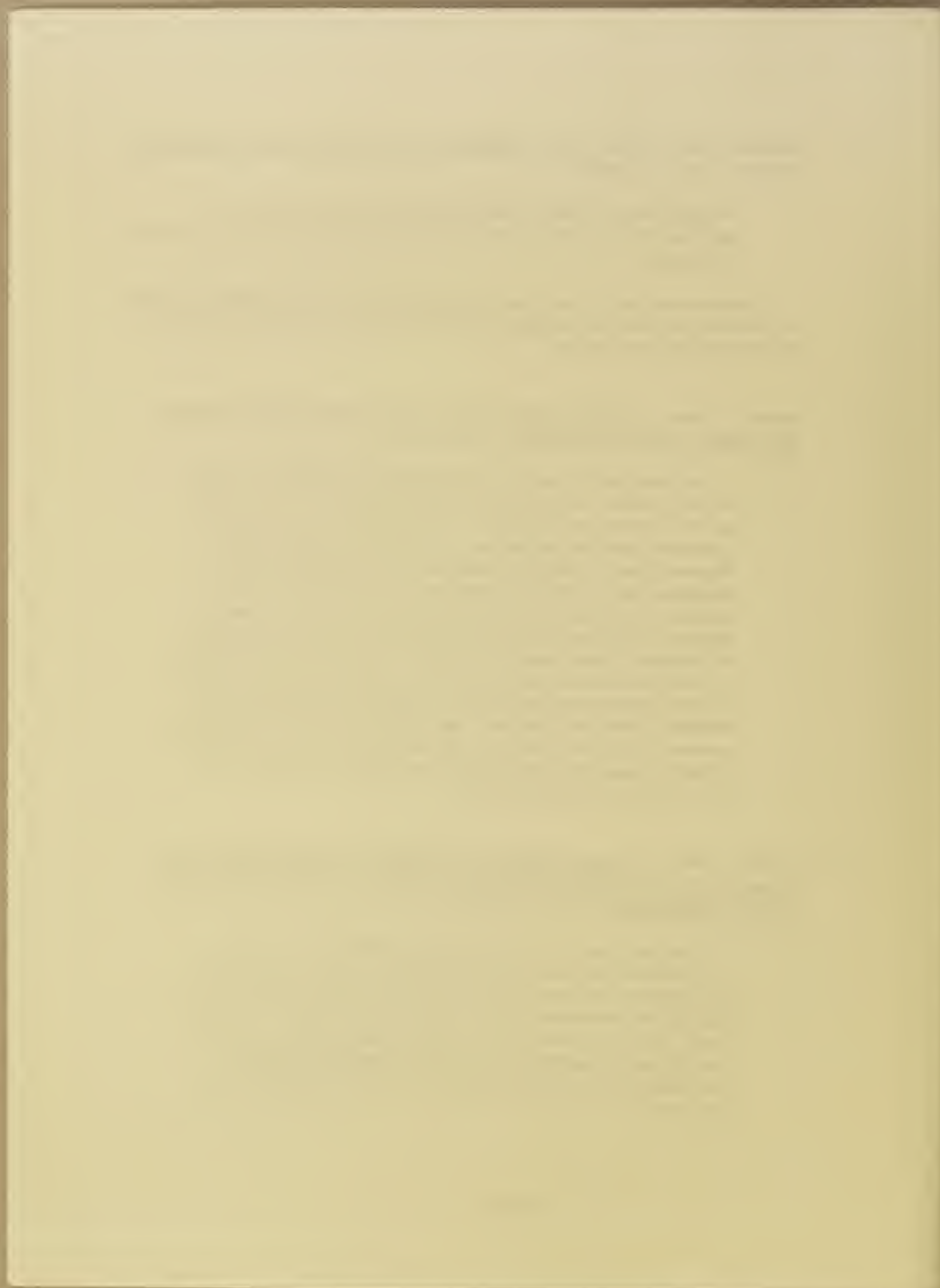
Robinson was one of the chief spokesmen for the Puritans when they were in Holland; his views on education and child-rearing were widely shared by the first settlers in America.

9. Mather, Cotton. A family well-ordered. Or An essay to render parents and children happy in one another. Boston, 1699.

"A little Book to assist, The Education of Children, is now in your Hands. But can They be well Educated, if the Parents never send them to SCHOOL? . . . The Pastors of every Town. . . are under peculiar obligations, to make this a part of their Pastoral Care, That they might have a Good School, in their Neighbourhood. . . Schools, wherein the Youth may, by able Masters, be Taught The Things that are necessary to qualify them for well-formed under a Laudable Discipline, principles of Religion, Those would be a Glory of our Land. . . The Minister . . . shall give his Neighbours no rest, until they have agreeable Schools among them, and shall. . . himself also at some Times Inspect & Visit the Schools. . . But these are not the only persons, to whom this matter belongs; the Civil Authority, & the Whole Vicinity, cannot be True to their own Interest, if they do not say, We also will be with thee. "

10. Mather, Cotton. Orphanotrophium. Or, Orphans well-provided for. An essay, on the care taken in the divine providence for children when their parents forsake them. Boston, 1711.

"But that which is yet more to be Endeavored, is, That the Children may have such an Education as may render them Acceptable to God and Man; such as may render them Serviceable in their Generation, The more you accomplish Them with Arts, that may Enable them to Support themselves; when they are left unto themselves; the more accomplish'd they are with Beneficial Arts and Sciences; the more Faithful Parents are You. "



11. Mather, Cotton. What the pious parent wishes for. Boston, 1721.

"You must Instruct your Children, you must Advise your Children, as well as Pray for them; speak to them, as well as for them. You must Restrain Them, and use all Methods of Prudence to keep them from the Paths of the Destroyer; use all the Methods of Wisdom, to win their Souls, and spread the nets of Salvation for Them. "

12. [Mather, Cotton] Family-religion, excited and assisted. Newport [1740]

"Parents, when your Children have heard a Sermon, ask them; Child what must you now ask of God? A Child of less Than Seven Years Old, will tell of Something. Charge them Thereupon; Child, be sure you go alone before God, and in the Name of the Lord Jesus Christ, ask the Favour of him. Your Children may in a little While come at the Gift of Prayer, as well as the Grace of it, by such Instructions inculcated upon them. "

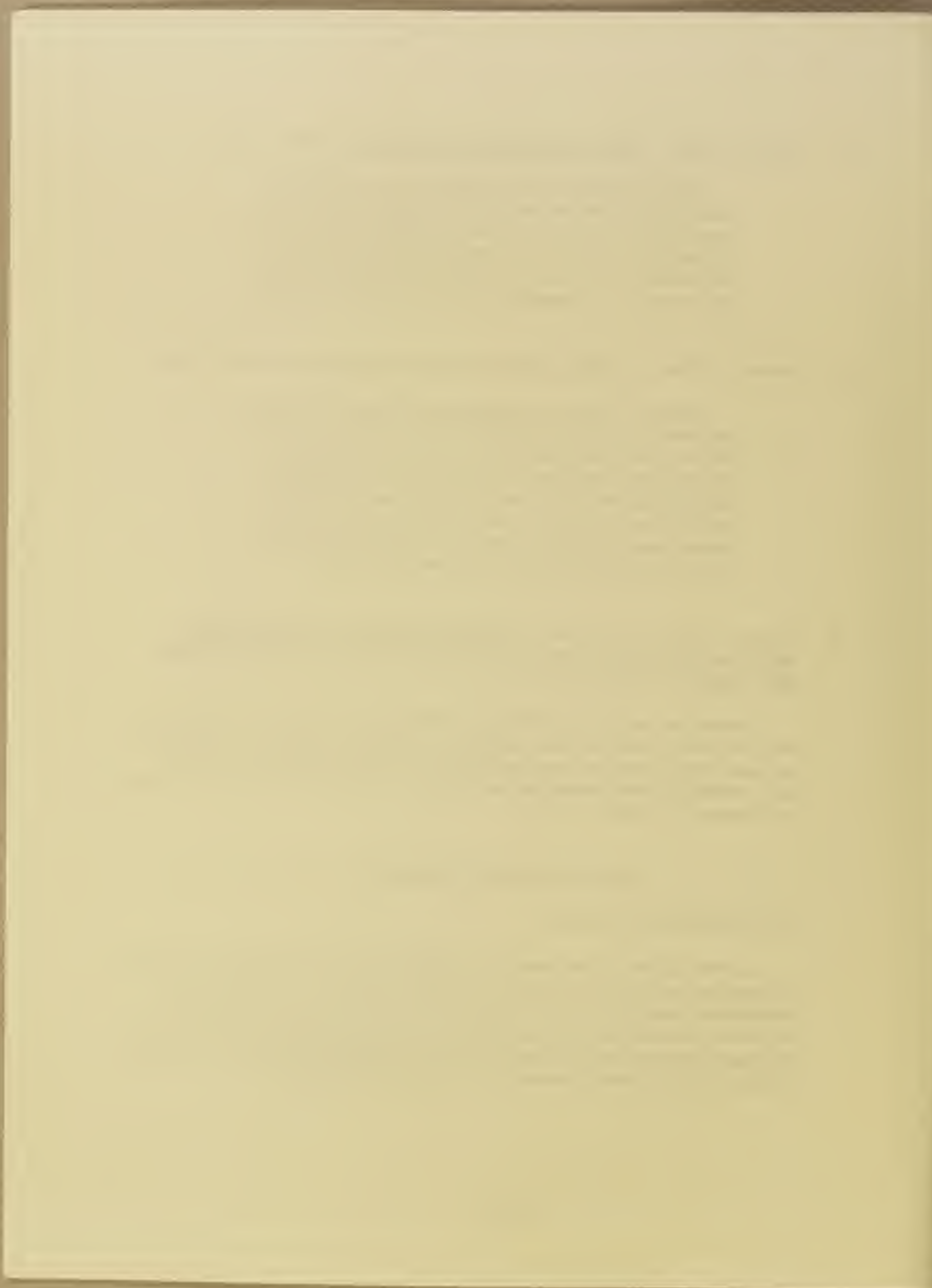
13. Cobbet, Thomas, 1608-1685. A fruitfull and useful discourse touching the honour due from children to parents, and the duty of parents towards their children. London, 1656.

Puritan parents often resorted to castigation to beat down "stubbornness and stoutness of mind" in their children. But Cobbet (minister of the church in Lynn, Massachusetts) urged parents to encourage children by example and reasoning, using shame and fear in place of chastisement, and, above all, the promise of eternal salvation.

EARLY BOOKS FOR CHILDREN

CATECHISMS AND PRIMERS

In New England it was initially assumed that the teaching of the catechism belonged in the home rather than the school or church. A good deal of early legislation required the heads of families to catechize their children and servants. Catechisms from England were used at first, but in 1641, when the Massachusetts General Court ordered the elders of the church to prepare a native work, a steady procession of catechisms followed.



14. Stone, Samuel, 1602-1663. A short catechism drawn out of the word of God. Boston, 1699.

Stone prepared this pamphlet for the use of his congregation in Hartford, Connecticut. He followed the example of many New England ministers who felt that these works should reflect specific needs in congregations, usually interpreting questions of doctrine and discipline brought up in local disputes.

15. Cotton, John, 1584-1652. Nashauanittue meninnunk wutch Mukkiesog, wessesemumun wutch sogkodtunganash naneeswe testamentsash. Cambridge, 1691.

John Cotton's Spiritual milk for babes was the first book of any kind written and printed in America for children. Its purpose was to ensure that children, having learned to read the Bible, would be able to interpret it and apply it properly to their lives. The edition shown here is the translation made for the use of missionaries to the Indians of Massachusetts.

16. The New-England primer. Enlarged. Wrentham, 1802, and [fragment of The New England Primer], n.p. [ca. 1775]

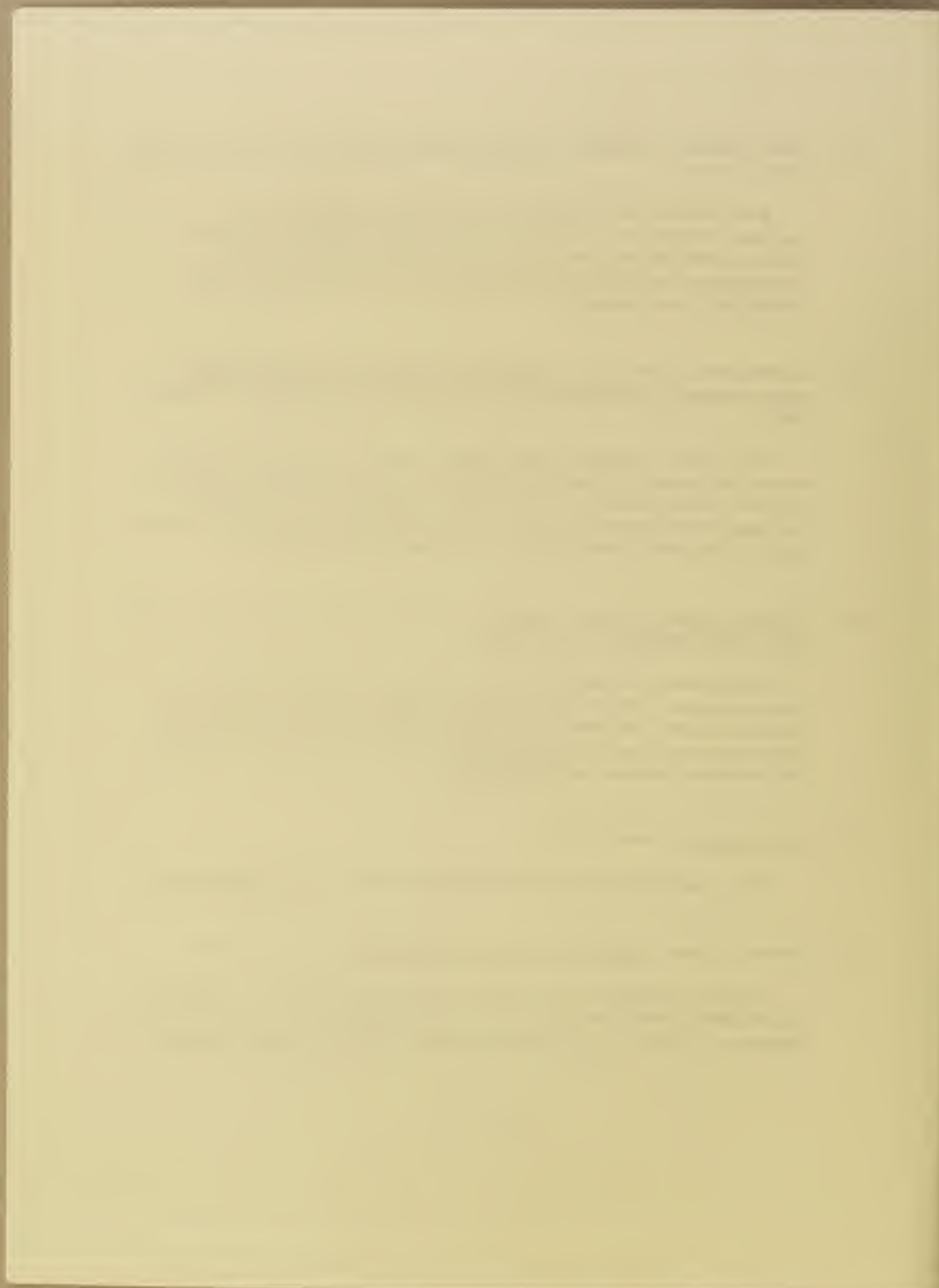
Throughout the eighteenth century, this book went into thousands of American homes, where it was, next to the Bible, probably the book most frequently given to children. The earliest known edition was issued from the press of Benjamin Harris in Boston in 1690. It combined the catechism with a reader, alphabet, and syllabarium.

17. A new primer. Norwich, 1776.

This small book contains the syllabarium from the New England primer.

18. Mather, Cotton. Maschil, or, The faithful instructor. Boston, 1702.

Mather's catechisms (he compiled eleven) were the progeny of the long line of church-related sermons, tracts, and exhortations. In them he combined elements of Cotton's Spiritual milk for babes and the New England primer.



STORYBOOKS AND COURTESY BOOKS

During the seventeenth century, children were constantly reminded by their reading of their sinful inheritance. The books, nearly always either religious or instructive, were written to improve the morals of children rather than to entertain them.

19. Janeway, James, 1636?-1674. A token for children. Boston, 1771.

This work first appeared in 1676 and was read by seventeenth-century children more often than any other book except the Bible. It was constantly reprinted throughout the eighteenth and nineteenth centuries.

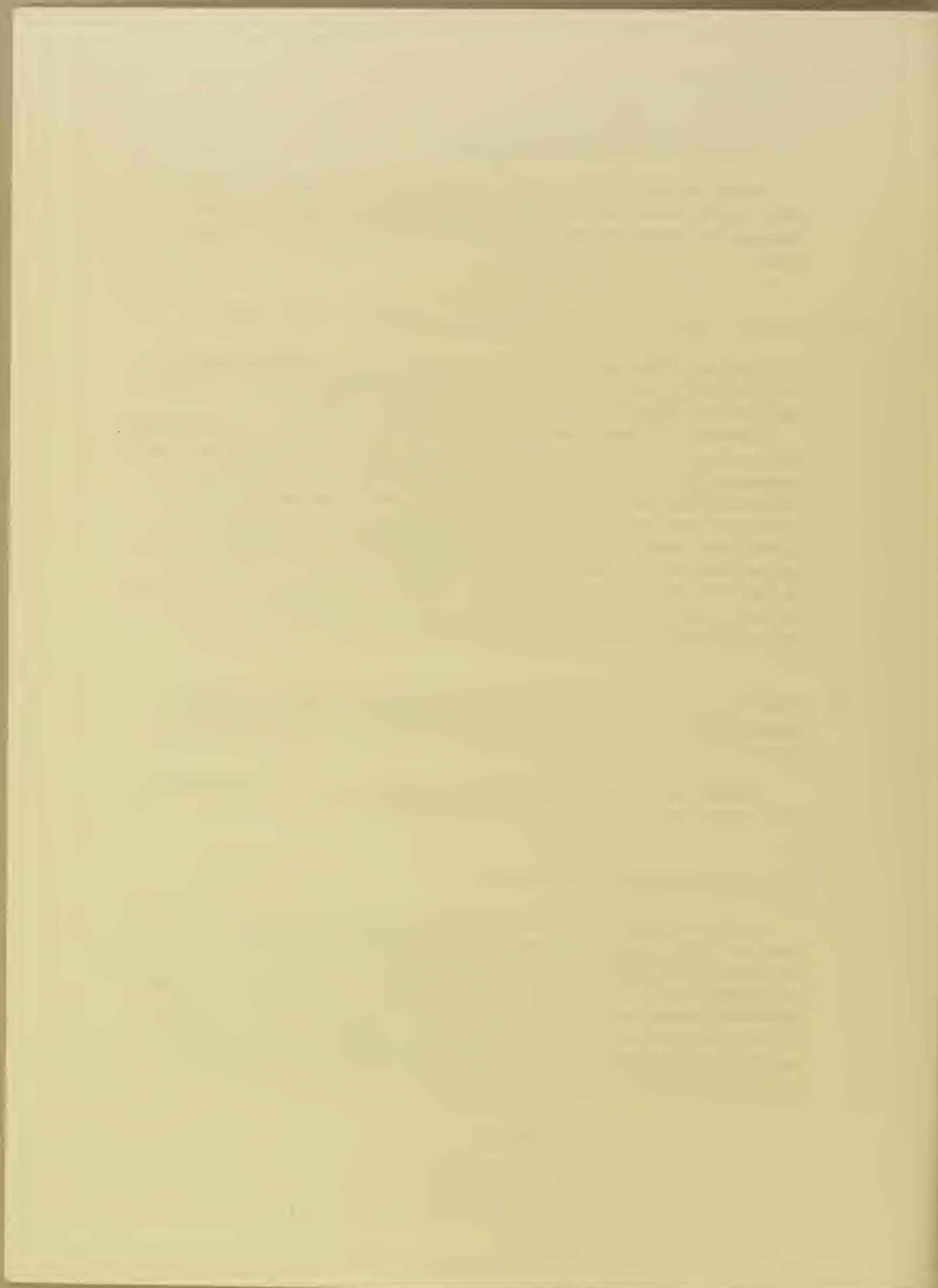
Janeway's thirteen model characters included eight-year old Sarah Hawley, who was much affected by the sermons she had heard. They made her "deeply sensible of the Condition of her Soul, and her Need of CHRIST: She wept bitterly to think what a Case she was in; and went Home, and got by her self into a Chamber; and upon her Knees she wept and cry'd to the Lord, as well she could. . . ." But Sarah was not alarmed for her self alone: "she got her little Brother and Sister into a Chamber with her, and told them of their Condition by Nature, and wept over them, and prayed with them and for them." At her death at age fourteen Sarah seemed, happily, "to be much swallowed up with the Thoughts of God's free Love to her Soul."

20. [Mather, Cotton] A token, for the children of New-England. Or, Some examples of children, in whom the fear of God was remarkably budding. Boston, 1700.

Mather based this work on Janeway's Token, writing descriptions of the pious deaths of several young American children.

21. The prodigal daughter. Boston, 1794.

"Horror" stories, while not for the very young, were highly attractive to children. The prodigal daughter (first published in 1736) is a typical example. "A strange and wonderful RELATION, shewing how a Gentleman of a vast estate in BRISTOL had a proud and disobedient Daughter, who because her Parents would not indulge her in all her Extravagance, bargained with the Devil to poison them. How an Angel informed her Parents of her Design, How she lay in a Trance four Days; and when she was put in the Grave she came to life again, and related the wonderful Things she saw in the other World."



22. The history of the holy Jesus. Boston, 1749.

Early American children's books were usually not illustrated. This little book, a metrical version of the New Testament was first issued with more than a dozen cuts to attract and entertain the children of the generation, but still contains verses typical of Puritan doctrine:

"The Devil throws his fiery Darts,
And wicked Ones do act their parts,
To ruin me when Christ is gone,
And leaves me all alone."

23. [Moody, Eleazar] d. 1720. The school of good manners. Troy, N. Y., 1795.

This volume, first published in 1715, provided rules for behavior which were the standards of children's deportment throughout New England.

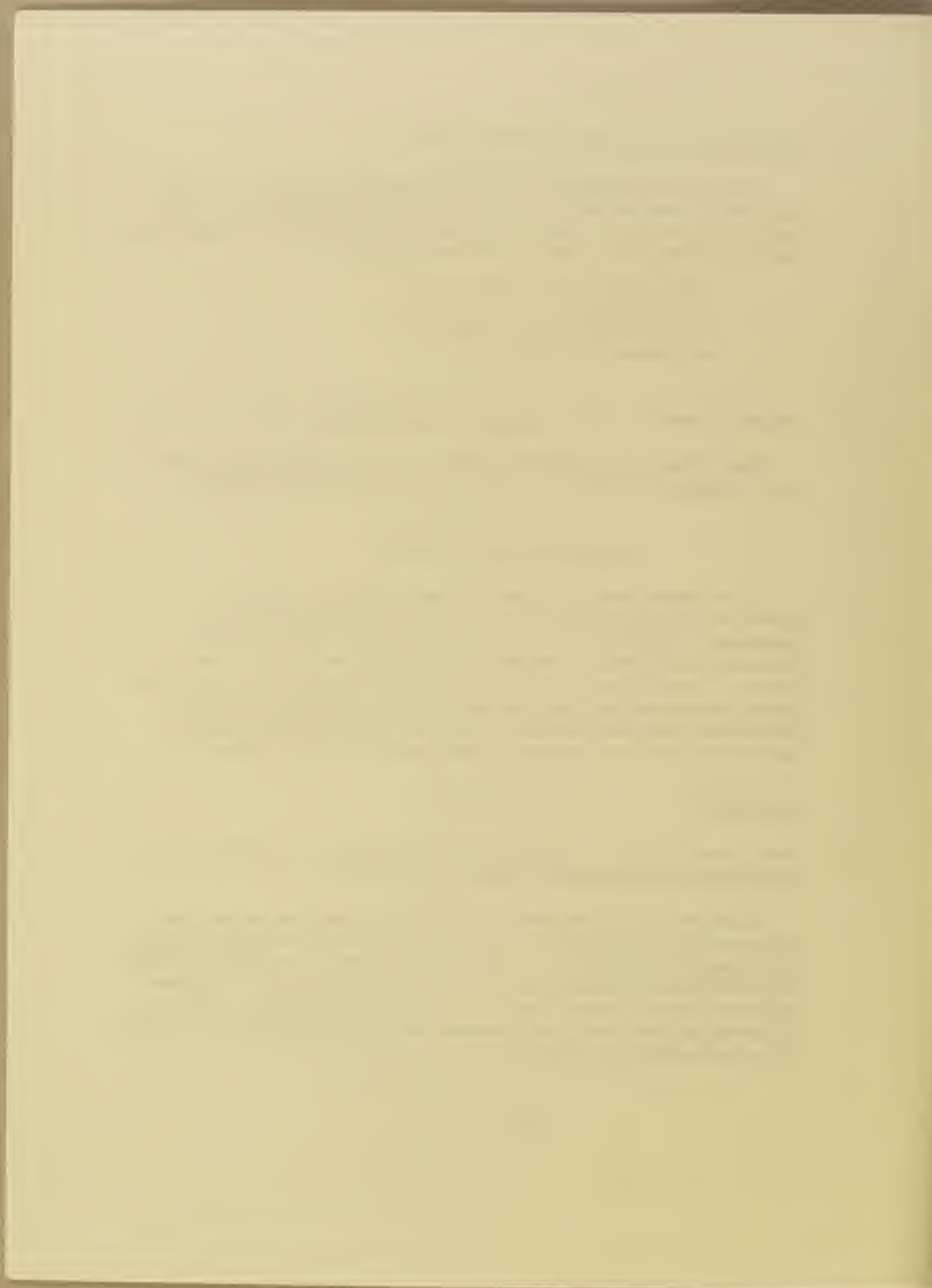
THE EIGHTEENTH CENTURY

A new attitude toward children developed in England during the eighteenth century, an attitude which spread to Boston, New York, and Philadelphia. Children were no longer perceived as miniature adults. The Evangelical movement emphasized the value of each child as a soul to be saved. People began to think that children were interesting in themselves and not just because they would one day be adults. Parents and teachers learned that young people have their own rates of intellectual development and became much more interested in their education and upbringing.

EDUCATION

24. Watts, Isaac, 1674-1748. The improvement of the mind. . . to which is added, A discourse on the education of youth. Boston, 1793.

In this essay, first published in 1741, Watts provided an instructional and inspirational manual based on the theories in John Locke's Some thoughts concerning education (1693): a child's curiosity must be stimulated by showing him how to observe the world around him; his memory trained. Judgement and reasoning must be taught the child, based upon his own experiences and his reflections upon them. And education can be considered effective only when it is promoted within a religious context.



25. Franklin, Benjamin, 1706-1790. Proposals relating to the education of youth in Pensilvania. Philadelphia, 1749.

Franklin had respect for the schoolmasters in colonial towns and villages who gave instruction in reading and writing and taught the catechism. But he sought to establish academies which would complement these educational methods of the Puritans with the pragmatic theories of Watts and Locke. The more practical outlook of the eighteenth-century American to prepare the young for commerce and other business pursuits became an important factor in education.

26. Rush, Benjamin, 1745-1813. Thoughts upon female education. Boston, 1787.

Franklin's proposals for establishing a school in Philadelphia included boys only. Benjamin Rush was one of the few public men of his day to advocate the formal education of girls. He believed that education could not afford to overlook women who, as mothers, would become the first teachers of each generation of children especially in manners and morals. Rush wanted "ornamental accomplishments" and "social graces" to yield to instruction in "principles and knowledge", that is, the basic sciences, bookkeeping, ethics, religion, and history.

27. [Bingham, Caleb] 1757-1817. An astronomical and geographical catechism. For the use of children. Boston, 1795, and Boston, 1800.

The study of geography was an important part of the curriculum in the new academies, reflecting business interests in foreign trade and travel. But the subject was presented in the standard catechism format, the texts recited literally, without any explanation or illustration by teacher or pupil.

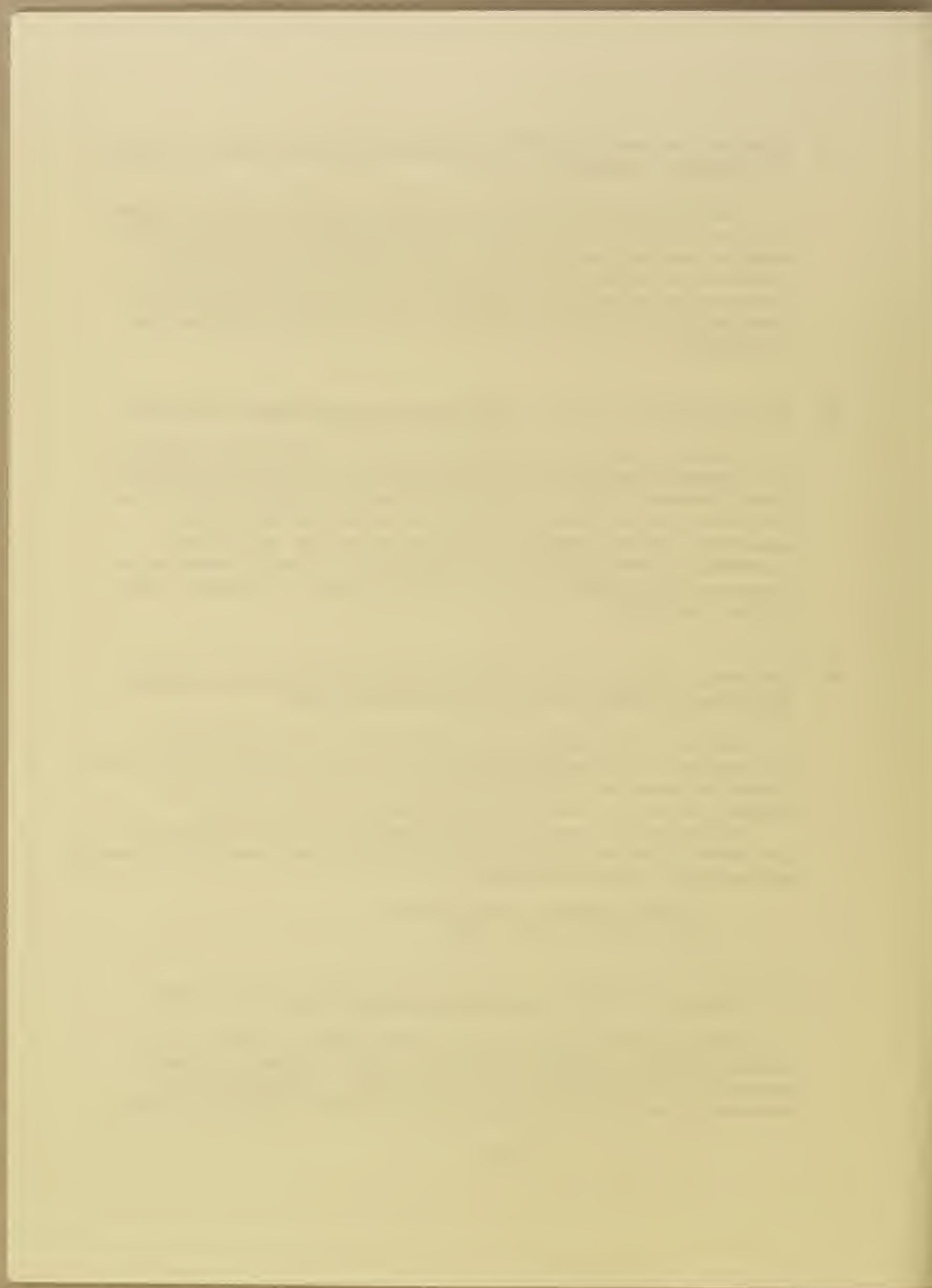
The signatures in these two copies of Bingham's catechism attest to the fact that the academies opened for young girls did include instruction in "principles and knowledge" advocated by Rush:

Cornelia Arnold's. July 5th, 1796.

Alice Taylor's. Book. 1801.

28. Fox, George, 1624-1691. Instructions for right spelling. Newport, 1796.

This primer was written by a leader of The Society of Friends. In addition to lessons in spelling, the manual contains a catechism, proverbs, selections from The Scriptures, and an arithmetic. The Quakers at first advocated the study of practical and applied knowledge, suspicious of the older



28. Fox, George. Instructions for right spelling. Newport, 1769. (continued)

colleges in England (and Harvard in America) which were centers of church power, dedicated to the transmission of useless liberal knowledge.

29. Hoch-Deutsches reformirtes ABC und Namen b^echlein, f^eur Kinder. Germantown, 1798.

The devout and pietistic Pennsylvania Germans also produced catechisms and primers, imitating the format of those issued in New England but substituting Lutheran doctrine and German-inspired illustration. The rooster (shown on the cover) was a symbol of diligence and appeared frequently in German children's books of the eighteenth century.

THE SUNDAY SCHOOL LIBRARY

The social condition and hardships of poor children were a special concern of the women of the "Bluestocking" circle in London. (The "Bluestockings" were a group of wealthy intellectual women, gathered around Samuel Johnson.) Through their influence a Sunday school for child laborers was opened in Philadelphia in 1791. The school maintained its own library to further the practical instruction of the children who were forced to work every day of the week but Sunday. The library was stocked with volumes written for children by the "Bluestocking" women themselves.

30. [More, Hannah] 1745-1833. Cheap repository. Number 17. The history of tawny Rachel, the fortune teller, black Giles's wife. Philadelphia, 1800.

Hannah More wrote forty tracts for the "Cheap repository" series which she hoped "would be happily instrumental in producing a regard to Religion and Virtue in the minds of Young Persons, and afford them an innocent, and perhaps not altogether unuseful amusement in the exercise of recitation."

31. Barbauld, Anna Letitia (Aikin), 1743-1825. Hymns in prose for children. Boston, 1797.

As a "dissenter" from the Church of England, Mrs. Barbauld was held in high esteem by the people of New England. Her rhythmic hymns were reprinted regularly for fifty years.



BOOKS FOR CHILDREN

A great change in children's reading material accompanied the new attitudes about education. After the Revolution, the Puritan story books in which the child was constantly reminded of his sinful inheritance gave way to books which not only instructed but amused the juvenile mind.

MORAL TALES

32. [Berquin, Arnaud] 1749-1791. The looking-glass for the mind. New-York, 1795.

Arnaud Berquin of Paris was one of the most influential of all the authors of moral tales for children. In 1782, he began to produce a magazine for children, L'Ami des enfans, which contained stories depicting the triumph of virtue over juvenile vices and temptations. An English adaption of Berquin's tales appeared in 1782 and the first American editions of this work were printed at Providence and New York.

33. [Johnson, Richard] 1734-1793. The blossoms of morality: intended for the amusement and instruction of young ladies and gentlemen. [New York] 1800.

The various publishers of Berquin's Looking-glass, desirous of supplying the growing market for children's literature, issued other works for young people. In the advertisement for The blossoms of morality one of them writes:

"The juvenile mind very early begins to enlarge and expand, and is capable of reflection much sooner than we are generally apt to imagine. From this consideration, the ideas in this volume are carried one step higher than in the last: and, though we have given many tales that may contribute to amuse the youthful mind, yet we have occasionally introduced subjects which we hope will not fail to exercise their judgement, improve their morals, and give them some knowledge of the world."

34. [Darton, William] 1755-1819. Little truths; containing information on divers subjects, for the instruction of children. Boston, 1794.

Darton, a Quaker publisher in London, wrote and illustrated one of the first children's books to contain any information about America, including the discovery of the New World, the slave-trade, and the production of tobacco. He concludes the story about Sir Walter Raleigh and pipe-smoking (illustrated



34. [Darton, William] Little truths; containing information on divers subjects, for the instruction of children. Boston, 1794. (continued)

in the frontispiece) with this prosaic statement:

"Hundreds of sensible people have fell into these customs from example; and, when they would have left them off, found it a very great difficulty."

BIBLES AND HYMNALS

35. The holy Bible abridged. . . Being a valuable present for a little son or daughier. Philadelphia, 1794.

The Puritans, out of a respect for the Word of God, did not produce abridged versions of the Scriptures for children. It was not until the eighteenth century that simplified Bibles appeared.

36. Taylor, John, 1580-1653. Verbum sempiternum. Boston [1765]

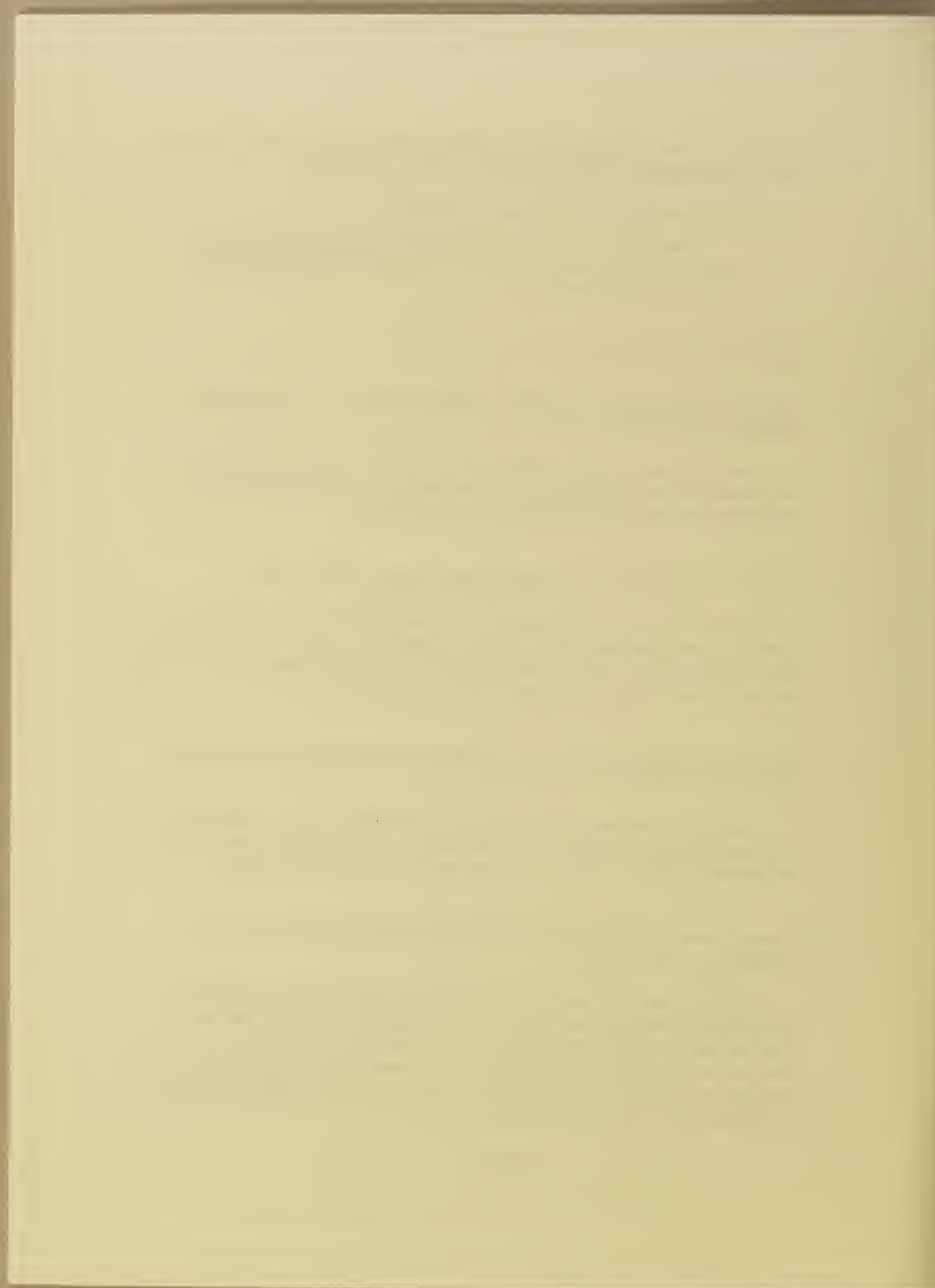
This book, commonly called "The Thumb Bible" from its diminutive size (which is less than two inches square), contains a summary of the Old and New Testaments in verse. The small format and the elementary versification of the text were especially popular with young children.

37. A new hieroglyphical Bible for the amusement & instruction of children. Boston [ca. 1794]

This book employs pictorial devices ("hieroglyphics", or rebuses) to encourage young children to read the Bible, a method popular in the late eighteenth century. The text is provided at the bottom of the page.

38. Watts, Isaac. Divine songs attempted in easy language for the use of children. Boston, [1800?]

Watts in the early part of the eighteenth century brought gentleness and entertainment into the stern Puritan religious verse that had been the regular diet of English and American children. His religious and educational verses were some of the most popular hymns and poetry ever written for children. The work went through countless editions during the eighteenth and well into the nineteenth century.



39. The New England psalter: or, Psalms of David. Boston, 1730.

This popular American hymnal for children was based upon Watts's, and appeared in 28 editions between 1732 and 1784.

ISAIAH THOMAS

Isaiah Thomas (1749-1831) of Worcester was not only the most noted publisher of children's books of his time, but also the first American successfully to occupy this field. He realized what a vogue the children's books published in England by John Newbury enjoyed; in 1785 he obtained a large collection of Newbury's titles and began to publish them himself. His books were for the most part exact reprints of the English originals, but he improved upon them with his love of fine workmanship and issued the small volumes with excellent print and illustrations.

40. A little pretty pocket-book. Worcester, 1787.

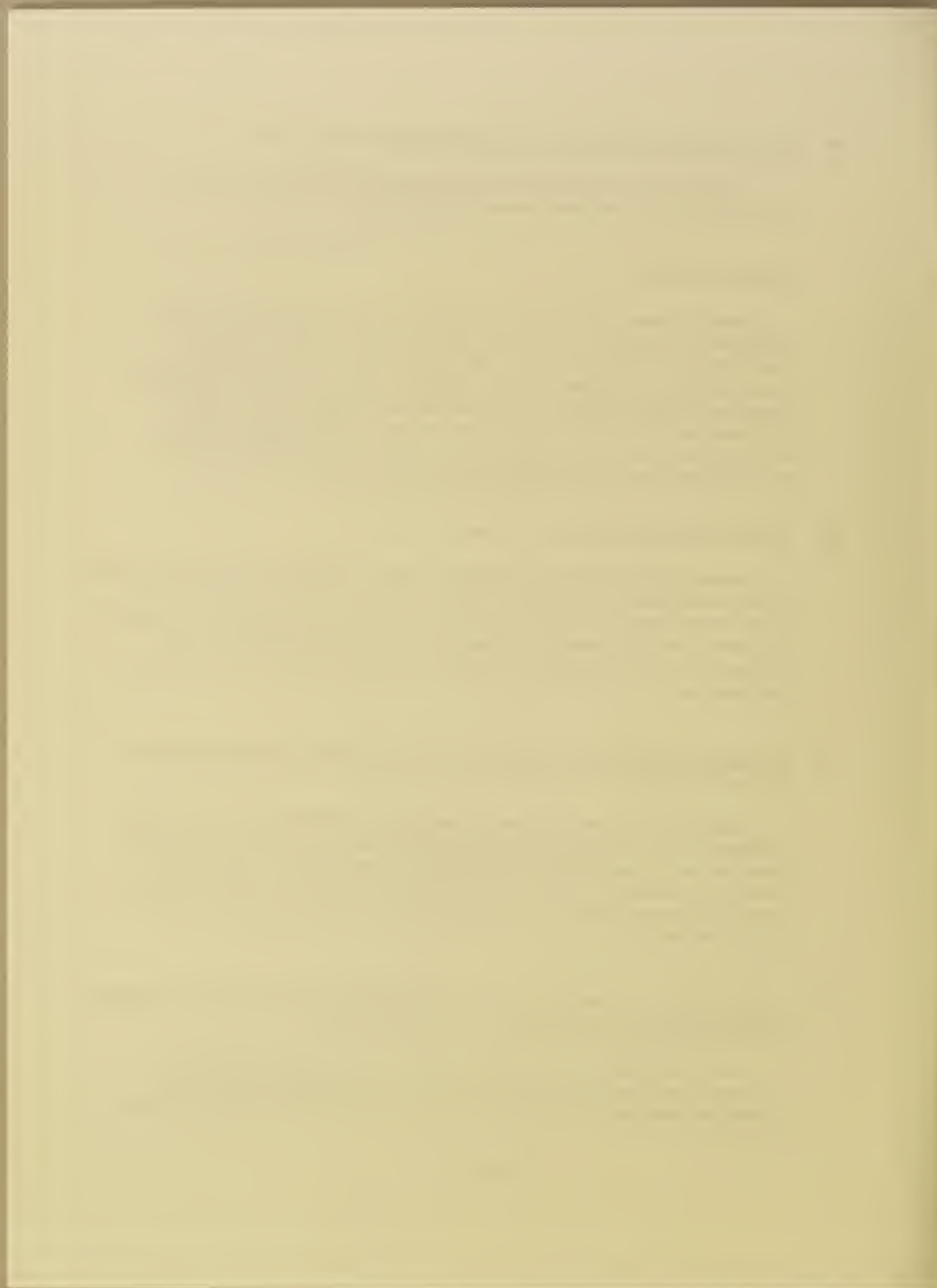
Newbury first published this work in 1744. Its contents were based on many of the educational principles set forth by John Locke. There are rhymed descriptions of games, each with a woodcut, and each accompanied by a "moral" or "rule of life" alternately. Following these are four fables again with "morals" (written in the form of letters), proverbs, and rules of etiquette and behavior.

41. The juvenile biographer; containing the lives of little masters and misses. Worcester, 1787.

Isaiah Thomas revised a few of the English children's books before he published them. In The juvenile biographer he adapted a story to encourage pride in the national identity of the new American republic by moving the locale from London to Boston, and by having the young hero, Master Sammy Careful, "Representative in the General Court, for one of the first Towns in New England."

42. [Kilner, Mary Ann (Maze)] b. 1753. The adventures of a pincushion. Designed chiefly for the use of young ladies. Worcester, 1788.

Mary Ann Kilner and her sister Dorothy were the first authors of children's books to employ the literary device of having an animal, bird or even an inanimate object (in this case, a pincushion) to act as the narrator of the tale.



43. The history of little Goody Twoshoes. Worcester, 1787.

Goody Twoshoes was the most popular English juvenile of the eighteenth century and was issued in some sixteen editions in the United States alone between 1775 and 1815. Today it is known to children only through the name of the heroine, but in the late 1700's it did more to instil a love of reading in thousands of children in nearly every walk of life than any other book.

44. Johnson, Richard. The picture exhibition... published under the inspection of Mr. Peter Paul Rubens, professor of polite arts. Worcester, 1788.

Some of the humor found in the children's books of this period was an attempt to poke fun at boys and girls. Johnson's attribution of the crude pictures to the "disciples of Peter Paul Rubens" seems to be the only evidence of wit in this book.

45. A poetical description of song birds: interspersed with entertaining songs, fables, and tales, adapted to each subject: for the amusement of children. Worcester, 1788.

Many of the nursery rhymes and jingles of the present day have descended from song-books of the eighteenth century such as this one. From the song of the woodlark are the verses:

Honour father, honour mother,
Love your sister, love your brother;
Mind whate'er your tutors ask,
Always well perform your task.

46. Sobersides, Solomon, pseud. A pretty new-year's gift; or, Entertaining histories for the amusement and instruction of young ladies and gentlemen, in winter evenings. Worcester, 1786.

Published at the end of this work is a catalogue of the many children's books offered for sale by Thomas. These usually ranged in price from four pence to a shilling and a half, affordable by all classes of society.

HEALTH

47. [Mather, Cotton] Some account of what is said of inoculating or transplanting the small pox... with some remarks... by Dr. Zabdiel Boylstone. Boston, 1721.

Smallpox appeared in epidemic form in the early eighteenth century and particularly affected children. The prevailing belief that original sin was the



47. [Mather, Cotton] Some account of what is said of inoculating or transplanting the small pox...with some remarks...by Dr. Zabdiel Boylstone. Boston, 1721. (continued)

ultimate cause of illness often discouraged remedial action such as inoculation. However, during the severe smallpox epidemic of 1721, Cotton Mather, concerned about the safety of his children, induced Dr. Zabdiel Boylston to try the experiment of inoculation as a means of preventing fatal cases of the disease.

48. Smellie, William, 1740-1795. A set of anatomical tables, with explanations, and an abridgment of the practice of midwifery. Worcester, 1793.

The unfortunate state of obstetrical care contributed to the high rate of infant mortality. Pregnant women were left to the care of ignorant and superstitious midwives, and, consequently, they often perished along with their infants. After 1750, however, English obstetrical methods based upon better knowledge of gestation and delivery were introduced. William Smellie, the leading authority on midwifery, trained many of the first American midwives and doctors.

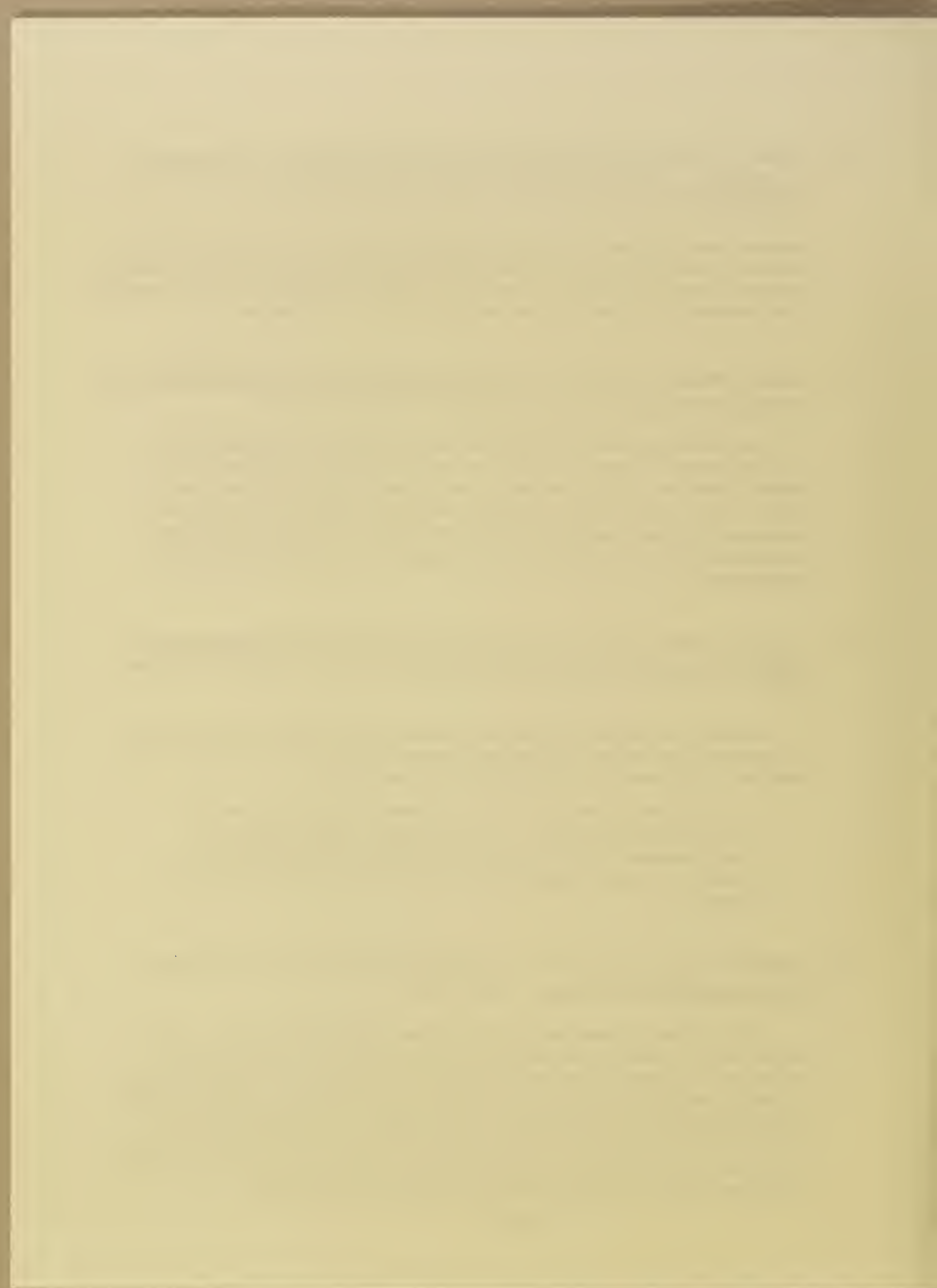
49. Cadogan, William, 1711-1797. An essay upon nursing and the management of children, from their birth to three years of age. London... Boston, re-printed, 1772.

Cadogan, an eminent physician and practical philosopher, advised parents to preserve their children's health by hardening them to the environment. His ideas were well received in both England and the colonies.

"Children in general are over-cloathed and over-fed; and fed and cloathed improperly. To these causes I impute almost all their diseases... There are many instances, both ancient and modern, of infants exposed and deserted, that have lived several days."

50. Whitefield, George, 1714-1770. An account of money received and disbursed for the orphanhouse in Georgia. London, 1741.

Prior to 1800, orphan homes for unfortunate children were rare. In the larger cities, children were placed in almshouses along with older paupers, the insane, and persons suffering from venereal disease. An exception was the orphanage established in Georgia in 1739 by George Whitefield. (Georgia itself had been founded by James Oglethorpe as a refuge for persecuted Protestant sects and the unfortunate but worthy indigents of Europe.) Then only twenty-five, Whitefield was an enthusiastic member of the Methodist movement who combined evangelistic fervor for saving souls with prowess in fund raising.



MISCELLANY

51. A letter from Jamaica, to a friend in London, concerning kidnapping.
[London? 1682]

Although most of the settlers of New England arrived in family groups, many areas of British North America were settled by individual immigrants. Orphans and abandoned children were sent to America by the municipal authorities of England who were responsible for them under the poor laws. Many of the children did not go of their own accord, but were actually kidnapped by commission agents of merchants. This broadside contains perhaps the first use of the term kidnap, originally applied to the practice of stealing children to work on sugar plantations in the West Indies.

52. [Hornbook.] Late eighteenth century.

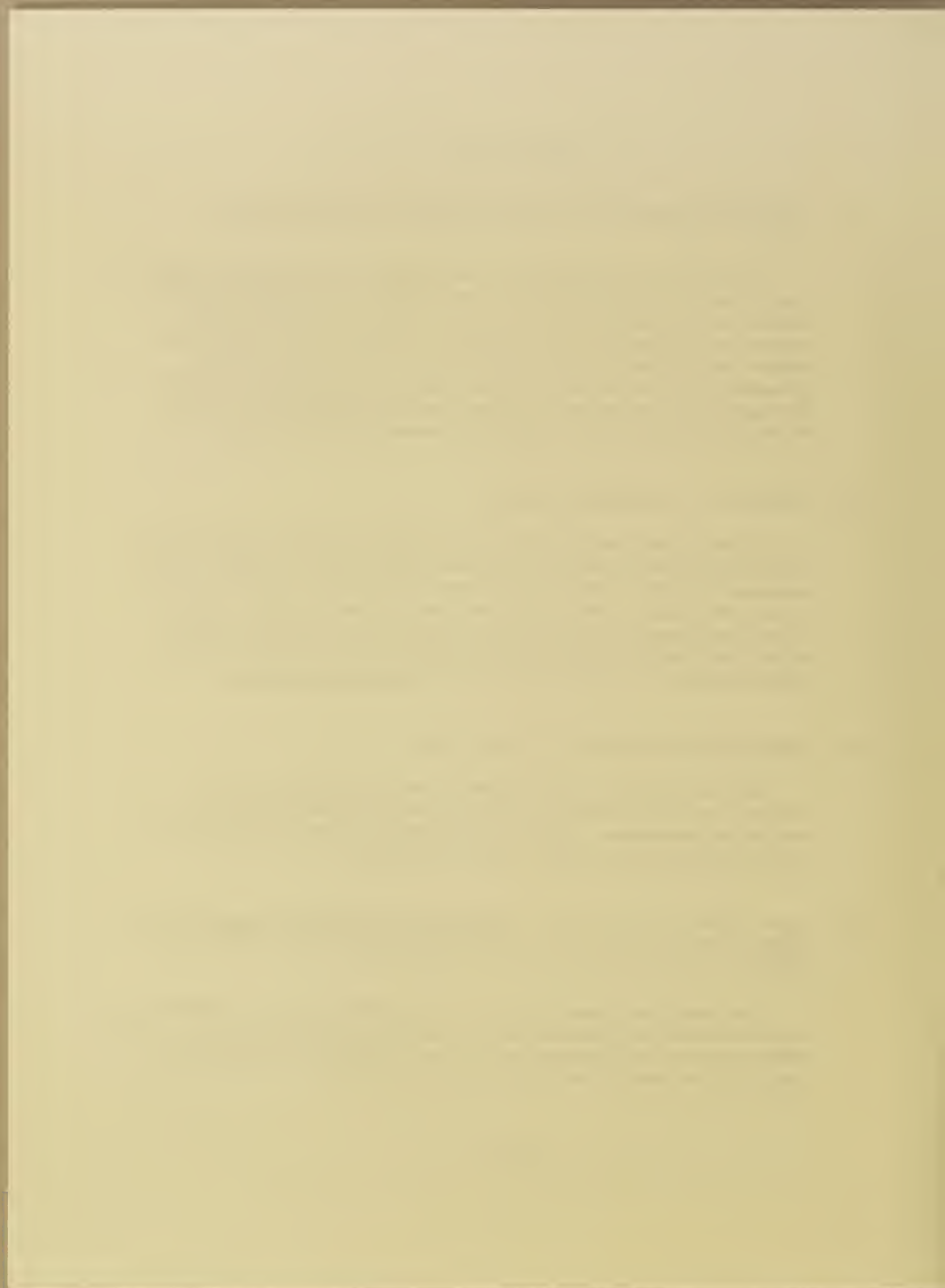
In New England, the horn book was the first book given to a child. From it the young student learned the alphabet in preparation for moving on to the catechism or primer. The hornbook consists of a slab of wood with a handle, covered with a slice of thin transparent horn to protect the paper. There is a hole bored beneath the piece of horn so that the board could be attached to the child's belt by a loop of string to prevent loss. (The sheet of paper in this hornbook is a facsimile page from the New England primer).

53. [Geographical playing cards.] London, 1785.

Like many books of the late eighteenth century, playing cards for children were published as aids in self-improvement and self-education and not just as amusements. The fields of geography, history, and the classics were especially popular subject matter for the cards.

54. Sayer, Robert, fl. 1751-1794. A general map of America, divided into North South and West Indies, with the newest discoveries. [London, 1772 or soon after]

The jigsaw puzzle was invented by John Spilsbury in 1762. Publishers were soon producing "dissected maps" as an aid in teaching geography. Though most instructive toys (like playing cards) were adaptations of existing play things, jig-saw puzzles were educational from the start.



55. [Jenkins, John] d. 1823. [Blank] Informs the publick, that he proposes to open a school [blank] for the Sole purpose of instructing youth and others in the art of penmanship, agreeably to his new system. [Boston, 1792]

The colonial American writing school was often operated as a practical adjunct to the town grammar or "Latin" school. Instruction was carried on by a master who gave lessons either to individuals or groups. John Jenkins not only established schools for instruction in penmanship and "ciphering" but also wrote the most original and substantial native American copybook The art of writing (1791).

This broadside advertises a school set up by Jenkins in near-by Raynham, Massachusetts with the approval of the town authorities.

56. [Wayland, Francis] 1790-1865. "Case of conviction," in The American Baptist magazine, vol. XI, no. 8, August 1831.

Wayland (the fourth president of Brown University) provided in an anonymous letter to this Baptist journal a detailed account of subduing a stubborn child in the early years of the nineteenth century. A devout Baptist minister and strict Evangelical, Wayland later lamented the passing of the old social order and the lack of proper discipline for children in his The elements of moral science (1835):

"That a peculiar insensibility exists to The obligations of the parental and filial relation is, I fear, too evident to need any extended illustration. The notion that a family is a society, and that a society must be governed, and that the right and duty of governing this society rests with the parent, seems to be rapidly vanishing from the minds of men. In place of it, it seems to be the prevalent opinion that children may grow up as they please, and that the exertion of parental restraint is an infringement upon the personal liberty of the child. "

(Loaned from the John D. Rockefeller, Jr. Library.)

57. [Lithographed aquatints of plantation life in Antigua] London, 1823-1837.

These prints first appeared in William Clark, Ten views in the island of Antigua (1823), and were later issued along with sheets of explanatory text printed in large type by the Ladies' Society for Promoting the Early Education of Negro Children. The sheets were put up beside the prints in a classroom so that the pupils could read them from their seats.

The Ladies' Society ("A quintessential organization of high-toned do-gooders") operated schools throughout the Caribbean area and concerned themselves with protecting the morals of black children: this set of prints eliminates the views about the making of rum. The tone of the texts is patronizing in the extreme.

